



"REHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## MISSIONARY.

### BURMAN MISSION.

While the friends of missions are mourning the loss of a faithful servant of Christ, in the death of Mr. Boardman, they have occasion to rejoice in the prosperity of the Mission at Burmah. God is crowning their efforts with his blessing, and saying to those who are sacrificing their lives for the salvation of the heathen: "Your labor is not in vain." "Be thou faithful unto death, and I will give thee a crown of life."

*Mr. Madison's Letter to the Corresponding Secretary, dated Tavoy, Feb. 12, 1831.*

Dear Sir,—Having an opportunity to send to Maulmen immediately, I sit down to communicate the melancholy intelligence that brother Boardman is no more. He died yesterday, about noon, ten or twelve miles from this place, on his return from the Karen jungle, and was buried here on the mission premises, this morning at seven o'clock.

You are perhaps aware, that when he left Tavoy last April, he promised the Karans that, if possible, he would return and make them another visit at their villages. Soon after his return here, in December, the baptized Karans were in to see him, with many others applying for baptism; requesting him to make them his promised visit, and stating that there were many females in the village who wished for baptism, but were unable to come to Tavoy.

At my arrival last month, I found that twenty-two Karans had been baptized, and brother Boardman preparing to go to the jungle to examine others for this ordinance. He told me the Karans were building him a *zayat* at the foot of the mountain which he crossed two years ago, and were about coming in to carry him out there. When he first met me on the wharf, I clearly saw the characters of death in his countenance. He was unable to walk to meet me, yet, unwilling to show me any thing but the kindest attention, he was himself brought in a chair to the juty, to welcome me on my landing. Though I looked upon him as a dying man, yet I saw that his heart was set on visiting his Karans, and as the doctor had not only approved but encouraged the journey, I did not advise against his going. Indeed I felt unwilling to deprive him the privilege of exhibiting so fine an illustration of the "ruling

passion strong in death." Accordingly we proposed to start on the thirty first of last month the Karans having come in two days previous.

It was not contemplated, at first, that sister Boardman should accompany us, but on the morning of our departure, she felt unwilling to be absent from him, without any one to perform those kind offices which his situation required, and which no one can perform like a wife. We therefore all started together in the afternoon, leaving the mission premises under the guard of a couple of *pepoyas*, with which the military commander here readily furnished us. Brother Boardman was carried on a cot bed all the way excepting when the path round a precipitous hill was too narrow for two to walk abreast, and arrived at the place of our destination on the evening of the third day, without any particular exhaustion. During our stay, however, he so evidently lost strength, that sister Boardman on one occasion advised him to return—he replied with more than common animation, "The cause of God is of more importance than my health, and if I return now our whole object will be defeated. I want to see the work of the Lord go on. Ministers often wish to die in their pulpits, but to die in a pulpit would be nothing to dying here in the midst of the Lord's work." Last Wednesday morning, however, it became so apparent that he could not live long, that we deemed it expedient to return without delay, and on condition that we complete the examination of the females and of the old men on the next day, and I baptized in the evening, he consented to return on the day following. Accordingly a little before sunset, he was carried out in his bed to the water's side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure to baptize in his presence thirty-four individuals, who have given satisfactory evidence to all that they have passed from death unto life. After this he seemed to feel that his work was done; he said in the course of the day if he could live to see this ingathering, he could in a special manner say, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.

On Thursday morning we started on our return; when we arrived at the first house, its inmates refused us admittance. With some difficulty we got him into a covered corner of the verandah, in a very exhausted state. Through the assiduous attention, however, of sister Boardman, he appeared to revive, and he did not seem materially different on the succeeding

goes astray, whether or not the Pope delivers the truth." Relinquish then, your heretical communions, and your own judgments; and come into the bosom of Holy Church, out of which there is no salvation.—*Protestant.*

### PROGRESS OF POPERY.

☞ We recommend the following authentic facts collected from 'only one official' *Romish Paper*; to the serious consideration of all Protestants.

**BEAST MARKING.**—One hundred and one persons were confirmed in Popery at Blairville—and 135 more were also confirmed in the worship of the Beast at Lepentmen's Hall, Pennsylvania. To this notice the Popish paper, from which it is extracted adds, "the Valley of the Mississippi as the Parsons call it, is very much tainted with Popery."

In Augustine's Masshouse, Philadelphia; 160 persons were recently confirmed in idolatry; and 300 new Papists were manufactured in the Masshouse Armstrong County; 83 persons publicly avowed their attachment to the Beast, and were crossed at Laurenceburg; and 74 persons professed to be Babylonians, and received the image of the Dragon on their foreheads, at Freeport, Armstrong co. Pen. last month, and 126 persons were confirmed for the service of the Pope and the Devil, in Paddy's Masshouse, at Pittsburg.

**MASSHOUSES.**—A Masshouse was opened in August at Bellefonte, Centre co.; and another temple of Idols in September at Freeport, Armstrong county, Pa.

**INDIANNA.**—"I see no way at present to prevent Vincennes from becoming the seat of Satan's empire for the States North of the Ohio. The County Seminary is taught by a Papist. The Nuns have 50 or 60 Protestant girls under their care. In Washington co. is a Popish congregation of 3 or 400 people. New Albany is just coming into notice among them, where they are proposing to build a Masshouse; and other towns are now touching by the "feclers" of the Roman Priests; who are making every possible effort to get into notice." *Srv.*

### MISCELLANEOUS.

#### REMARKS ON REVIVALS.

The Editor of the Boston Recorder who attended the late religious meetings in New Hampshire and Vermont, makes the following judicious remarks on the existing state of Religion.

The historian of the present revival of religion in his account of the means of it, must go back much farther than to the introduction of protracted meetings. Several important movements have contributed to prepare the way of the Lord. The diffusion of religious intelligence, which has been becoming more and more general for many years—the universal establishment of Sunday Schools with the improved methods of instruction—the circulation of religious Tracts, especially where the monthly distribution had been introduced—the supplying of every family with the Bible—the banishment,

to a great extent, of intoxicating drinks—efforts to make the heathen acquainted with the way of salvation—the exertions made, in different ways, to promote true religion in the valley of the Mississippi—increased attention to the Christian Sabbath, &c. &c. have united their influence to improve Christian character; to elevate the standard of duty; to fix public attention on religion, first perhaps, as an influence of increasing prominence and importance to society, but soon as a matter of personal and individual interest; and to make multitudes better acquainted with the truths, the nature, and the requirements of Christianity. I merely throw out this hint, for any one who may be disposed to examine for himself. It furnishes matter for much interesting and profitable thought—for thought that must lead on, in the devout mind, to wonder and adoration.

Several of these influences have been so manifest in many cases as to attract general notice. Especially has this been the case with the promotion of Temperance. The place where I am now writing is but one out of many in which, I have been informed, the revivals have seemed to follow, especially at their commencement, in the very track of the Temperance reform. Those who were first and most earnest in the latter, being also first and eminently distinguished by the blessings of the former. The late meetings at Concord and Windsor, furnished facts in abundance on this point. Clergymen, in many cases, speak of it with such thorough conviction and established confidence as nothing but manifest and undeniable facts could have produced. Most devoutly to be desired is a public opinion, especially in the churches, unanimous in condemning the use of or the traffic in ardent spirits as *un-Christian*.

Another fact was conspicuous, at the late meetings, especially at Concord. Business is beginning to be conducted by some, on more Christian principles. Instances of restitution have not been unfrequent; and the devotion of time and money, and the sacrifice of ease, to promote the salvation of men, is becoming common.

Again:—it is no wonder that the Universalists dislike revivals. I have never before heard so much of their power in overthrowing that heresy as since I left Boston. In some places that I could name, revivals have almost annihilated large Universalist societies; and in many instances, in all parts of New Hampshire and Vermont, prominent advocates of Universalism have abandoned their error and become obedient to the truth.

Perhaps nothing more strikingly evinces the divine origin and power of the orthodox faith, than its relations to this error. When a man of orthodox belief becomes a Universalist, it is done gradually; it is a sinking down by degrees, with a neglect of the Bible and of the public means of grace, and often with a deterioration of moral character. *Facilis descensus—the road down is broad and easy.* But look at the power with which truth seizes on the conscience and heart of a Universalist! There is an intense struggle—a conflict as if for life—the soul is in agony;—it is no mere balancing of

opinions—no weighing of probabilities, that makes the strong man tremble, and the confident and pertinacious advocate of error bow before the truth as the power of God and the wisdom of God. Nor is the result a mere change of opinions;—the agitated soul finds rest only in a change of character;—he becomes a denizen of a spiritual world, of which he before knew nothing as he ought to know. Whence is this doctrine, that thus seizes and subdues the whole man, while none of the wise of this world have power to move him?

### THE INFANT SCHOLAR'S QUESTION.

A teacher one day, while speaking to the little children on the life of Moses, said, "And Moses went up into a high mountain, to the top of Pisgah; and when there, the Lord showed him the land of Canaan, which he had promised to give to Abraham and his seed.—And while Moses was looking at the land he died." "Please, Sir," said a little boy, "did Moses go to heaven when he died?" "I must think," said the teacher, "for I don't remember its being said in the Bible, that Moses went to heaven; but I hope he did; for he loved God, and he was a servant of God; but I don't think it says in the Bible that Moses went to heaven." "O yes it does," replied another little fellow. "I don't remember the passage," answered the teacher, "so you must tell me where it is found." "Why, don't you remember, sir," said the little boy, "that Jesus took Peter and James, and John, up into a high mountain, and when they were there, his face did shine like the sun and his raiment was white as snow, and there appeared unto them Moses and Elias from heaven; and you know, Sir, that Moses could not come from heaven unless he had gone to heaven." "Thus are our little ones led to think—to compare scripture with scripture—to feel—and, what is of greater importance, to obey the truth.—*London Child's Companion.*

**SENSUALITY.**—I am too noble, and of too high a birth, (said Seneca) to be a slave to my body, which I look upon only as a chain thrown upon the liberty of my soul.

IT IS RIGHT BECAUSE THEY LIKE IT.—"Master Burke was playing lately at Newport, R. I. The London Morning Herald of the 8th of June states that his father remitted to England \$29,000, the proceed of his son's exertions in this country."

The men who have paid this large sum within a few months, to hear a boy recite on the stage, are those who complain most loudly of contributions to Bible, Missionary and Colonization Societies! We do not intend to censure them; But we would ask, if their patriotism is not alarmed when they see such a large sum taken from the circulating medium of the country, by such means? Or can they see no evil in pecuniary contributions except the money is expended in works of piety and benevolence.

*Lynchburgh Virginian.*

Honor to whom honor is due.—At a recent meeting of the Executive Committee, of the A-

merican Seamen's Friend Society, the recent liberality of Judge Fine, of Ogdensburg, was the subject of consideration; and the committee were so impressed with its importance, both as a means of doing good on the lake, and as an example, to others, that they unanimously adopted the following resolution of thanks.

*Resolved,* That this committee are highly gratified at learning the recent liberal act of the Hon. John Fine, of Ogdensburg, in offering to furnish every sailor on Lake Ontario with a new bible—and we earnestly hope this noble example will excite imitation, so that every waterman in the U. States shall soon be supplied with a copy of the scriptures.—*Sailor's Mag.*

### AMERICAN COLONIZATION SOCIETY.

**Bibles and Tracts for the Colony.**—A Gentleman of Baltimore, in a letter enclosing \$200 writes, "I am satisfied that the Colonization Society are doing a great service to the country by removing from it people of color, with their own consent; and that a settlement on the Coast of Africa, of Christian men of color, cannot but have a beneficial effect on that unhappy country. As an expression of my good will towards the society, I send you the annexed remittance, wishing that one half may be appropriated for the purchase of Tracts, and the remainder for Bibles or Testaments, to be sent to Liberia for the use of their Sunday schools, or to be distributed in such other way, as will be most beneficial for the interest of the Colony."

An individual (signing himself a disciple) from Philadelphia, under date, July 4th, writes—

"At this season of gratitude to the Parent of all goodness, I beg you to accept the enclosed Thirty Dollars, and present it to the Managers of the American Colonization Society, to be disposed of by them, especially for the supply of the Colony with the word of God, or the blessings of the Gospel.—*African Repository.*

The receipts of the American Colonization Society from the the 27th July to 31st August, amounted to \$4855.37. Of this sum, 2113.89, nearly one half was from Garritt Smith, Esq. of Petersburg, N. Y. The Board of Managers have passed a resolution appropriating \$5000 for an expedition of free colored persons to Liberia from the Western States.

A letter was received by yesterday's western mail, says the Savannah Republican of Sept. 3d. from Augusta, dated Wednesday last, which mentions that an estimate had been made, and the loss sustained by the recent Freshet, in Georgia, is computed at two and a half millions of dollars. (What is the value of the Cherokee lands?)—*Washington Spectator.*

Praise nothing but what is worthy of commendation, so shall your judgment be approved, and honestly applauded.

Remember to speak of yourself as seldom as may be. If you praise yourself, it is arrogance; if you dispraise, it is folly.

Editors of our numerous public papers are solicited to give this address a place in their columns.

It is proposed to place a copy of this circular in the hands of every family in the state, through the agency of the County and Town Societies, and the officers of all societies will exert themselves to carry the plan into operation.

Orders for the circular to be directed to Mr. W. C. Miller, Secretary, 58 State-street, Albany.

REUBEN H. WALWORTH, President.

EDWARD C. DELAVAN,	RICHARD V. DE WITT.
JOHN F. BACON,	ARCHIBALD CAMPBELL.
JOHN T. NORTON,	JOSHUA A. BURKE.
HENRY TROWBRIDGE,	Executive Committee.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 15, 1831.

### GEORGIA AND THE MISSIONARIES.

It will be seen by the following notices that the missionaries who were arrested by an armed banditti some time ago, and dragged from their peaceful homes, chained, imprisoned, and otherwise treated, as we have never known the vilest criminal in this country, are now formally condemned, by the laws of Georgia, to four years' imprisonment, at hard labor, in their State Prison. And what is their crime? What have they done? Why, they have undertaken with the purest motives, in compliance with the command of God, to civilize and enlighten the heathen, and to proclaim to them the tidings of salvation. They undertook this mission with the approbation of the Government of the United States, from whom they have received part of their support. Under their pious and judicious management, the heathen have become civilized; pagans have become Christians; and a tribe of savages have become an enlightened, industrious, agricultural people. They find so much comfort and happiness in these improvements, that they are not willing to give up their cultivated farms for a keg of rum and a string of beads, and go back into the wilderness, where game is plenty. This result has disappointed the cupidity of Georgia, who had bargained with the General Government for the lands of the Cherokees. They have therefore enacted laws which are cruel, oppressive and unconstitutional, and although approved by the President, are in violation of some of the most solemn treaties ever made in the sight of heaven. And because these upright and godly missionaries would not swear to aid them in this wicked scheme to ruin and destroy the people with whom they dwell—among whom are many who have been redeemed by the blood of Christ, and given to them as seals of their ministry; they are chained and dragged like criminals to a mock tribunal, and immured in prison.

We do not believe that christians in Georgia are personally engaged in these unheard of transactions, but they are involved in the disgrace and must suffer with the guilty. We are astonished at the temerity of their rulers. If they believe in the righteous retributions of Heaven, and that God ever visits nations with judgments for national sins, they must tremble. Georgia may keep in ignorance and slavery nearly one half of their citizens for a time longer, by punishing with fine and imprisonment those

who dare teach them to read the word of God; and they may take from the Indians the key of knowledge, and imprison those who would guide them in the path to heaven. But remember that "for all these things God will bring you into judgment."

It is stated in the Messenger, a paper published in Macon, Georgia, that at the late term of the Superior Court in Gwinnett county the Rev. J. T. Trott, Rev. Ezra Butler, and Rev. S. A. Worcester, missionaries in the Cherokee Nation, were sentenced to imprisonment in the Penitentiary for four years for refusing to take the oath to obey the laws of Georgia. At the same time, the like sentence was pronounced upon seven other white men, for the same offence.

The Editor apprehends that great excitement will be produced out of the State, "It will be said that they were employed in a holy cause, preaching the Gospel, and carrying glad tidings to the benighted savages of the wilderness."

All this is true, though said tauntingly, as Sergeant Brooks sang and will probably sing to them again at the door of their prison, "fear not little flock."

We copy from the Connecticut Observer the following letter from Dr. Butler of the Cherokee mission, to his brother, Mr. Oliver B. Butler, of Norwalk in this state.

LAWRENCEVILLE, Sept. 16, 1831.

Last week I left my family in comfortable health; and with others bound over to court, arrived at this place on Monday. Yesterday, the 15th, in the morning our trials commenced and continued until midnight. Five pleas were made in our behalf, they were each from one to two hours in length, except the first which was perhaps fifteen minutes. Our council was very able and had the whole argument on their side. We are bold to say that very feeble were the arguments on the side of the State. At half past one the jury brought in a verdict *guilty*. To day Judge Clayton sentenced us all to the penitentiary and hard labor for four years. We leave this place to-morrow morning for Milledgeville. The names of those sentenced are Messrs. Worcester, Wheeler, Trott, Gann, B. Thompson, J. Thompson, Eaton, Delozier, Mays, Copeland, and Butler. We have all to go to confinement for simply living at home. We make no comment. Many people here are our warm friends. We have not yet much the appearance of prisoners, shall perhaps have more when we are confined in a penitentiary. Do not weep for me so much as for my family, the church, the Cherokees, the United States, and more than all for Georgia. I have yet much to support me, and do believe that I shall have enough to carry me through the confinement. Our case will be carried to the Supreme Court by a writ of error. I shall write you occasionally if I have the privilege. I can write no more at present. Love to our dear parents and friends.

Your affectionate brother,  
ELIZUR BUTLER.

19th. Monday morning. The Sheriff was hindered so that he could not start on Saturday; and we petitioned him to remain here over the Sabbath which was granted. We expect now to start in a few moments. All of us are in good health, and mostly in



good spirits. A number of petitions are on the way to the Governor for our relieve; some have a good many names attached to them, and some are from individuals. Judge Clayton has himself requested the Governor to release us. I believe the petitions are generally on the condition that we will remove our families from the charter. Mr. Worcester and myself cannot accept a conditional relieve.

Some of our warm friends here wish us to test the laws. More than half the principle men of this place are our warm friends. Some of the most influential men of the State are mortified at the decision of the court, and feel that the state is greatly disgraced. I can write and receive letters when in the penitentiary by their being inspected.

We have every comfort we need, and shall have when confined, so far as the regulations of the penitentiary will permit. We have many friends who are ready to grant us any assistance, and these friends are some of the first people in Georgia.

#### KENYON COLLEGE AND BISHOP CHASE.

OHIO (EPISCOPAL) CONVENTION.—This body met agreeable to public notice, on Wednesday, the 7th ult. The attendance was such as had never before been witnessed in the diocese. There were 15 of the clergy and 34 of the laity representing 25 parishes.

The Rt. Rev. Bishop Chase delivered his address on the evening of the first day of the Convention; in which, as will appear from the journals, he entered largely into the difficulties of Kenyon College. On this part of the address, a committee consisting of Rev. Messrs. Hall, Bausman, and Allen, and Messrs. King, Nye, Barber, and Brush was appointed, which reported partially on the second day of the Convention, and finally and more fully on the third day. They not having agreed with the Rev. Bishop Chase in his views, and the whole Convention coinciding with them, on the same day the Bishop sent in his resignation of the charge of the diocese, and, with it, of the presidency of the College. Before the communication was laid before the Convention, a few friends waited upon Bishop Chase to dissuade him from the measure, but without success, and immediately after it was read by the chairman, a committee consisting of Rev. Messrs. Hall and Adeyott, and Messrs. King and Forbes, waited again upon the Bishop for the same purpose. He still declared his determination to resign, and that he could not with propriety submit to the decision of the Convention. The result was, that on the fourth day of the Convention, it was resolved unanimously that the resignation of the Rt. Rev. Bishop Chase be accepted, and that the Convention proceed after a short adjournment to the election of a Bishop to fill the vacancy thus occasioned by the resignation of the Rt. Rev. Bishop Chase. The Convention having met again and spent some time in silent prayer, entered on the important work. The clergy and laity separated, and took their seats on opposite sides of the house. On the part of the clergy the Rev. Messrs. Hall and Bausman were appointed tellers; on the part of the laity Messrs. King and Colston. The report of the tellers was such as is not often heard in Conventions, on occasions of that kind. On counting the ballots it appeared that by a unanimous vote of the 15 clergymen and 25 parishes, present in person and by their delegates, the Rev. Chas. P. M'Ilvaine, of Brooklyn, N. Y. was duly elected. As the Chairman announced this election, while we believe every mind reverenced with sorrow to the past, a glance at the future gave the most cheering hopes of prosperity to Zion in the times to come. God grant that these hopes may be abundantly realized—that the church of Christ may go on lengthening her cords, and strengthening her stakes, till she embraces the whole family of man, and that every one who is made a partaker of her spiritual privileges, may worship God in the beauty of holiness.—*Gambier Obs.*

From a correspondent of the Journal of Commerce, dated Gambier, Ohio. Sept. 12th.

Before this reaches you, you will probably have heard of the resignation of Bishop Chase, of his office as Bishop of the Diocese, as well as President of Kenyon College, and of the appointment of the Rev. C. P. M'Ilvaine, of your state, as his successor, by the unanimous vote of the Convention. As this event will probably excite much surprise in the city of New York, I will give you, in a few words, a statement of the causes which have led to it. Ever since the first organization of this Institution, the Bishop has contended that, by virtue of his office as Bishop of the diocese, he possessed the right of directing and managing his concerns, both temporal and literary, agreeable to the dictates of his own judgment; although by the Constitution of the Theological Seminary, of which the College is a branch, as well as by the Act of incorporation granted by the Legislature, this authority was exclusively vested in a Board of Trustees, to be elected triennially by the Convention of the Diocese. Acting on this principle, the Bishop purchased the land on which the College has been erected, directed the erection of the buildings, appointed the Professors, regulated their salaries, and performed all the acts which seemed in his opinion to be necessary for the government of the Institution, without consultation either with the Convention or with the Trustees, and frequently in contravention to their express opinions. The acknowledged fact, that it was owing to his almost unaided exertions, that the Institution owed its existence, and that whenever he erred, it was owing to excess of zeal for the prosperity of the chief object of his solicitude, induced the Convention and Trustees to concur with his views, and ratify his proceedings, so long as it could be done with safety. But it was soon ascertained that the powers which he claimed and exercised, would if not timely checked by the constitutional authority, ultimately ruin the fair fabric which he was endeavoring to erect.

In order to prevent so deplorable and irreparable a calamity, and at the same time, if possible, to satisfy the reasonable wishes of the Bishop, the subject was immediately taken up by the Convention, who ordered the Board of Trustees, in whom they declared the authority to be vested, to prepare a code of Laws for the government of the Institution, when the Bishop, finding that the convention claimed the right through the Trustees, of defusing the limits of his powers, immediately resigned all his offices, whether with the hope that it would induce the Convention to retract their steps, or from conscientious motives, I shall not pretend to say. A resolution was immediately set on foot by the Convention, for the purpose of accommodating matters—every one being anxious that the Bishop should continue in the exercise of his functions, as Diocesan, although his continuance at the head of the Institution did not appear desirable. But he would listen to no argument; and declared that unless he was permitted to exercise patriarchal authority over the Institution, and all those connected with it, he would retire from the Episcopate. It then became the duty of the Convention to decide between the pretensions of the Bishop and what they deemed the paramount interest of the Institution. The resignation was accepted, and the Rev. Mr. M'Ilvaine elected to fill the vacancy. On every question connected with the subject, the vote was unanimous. The Rev. Mr. Sparrow, Milnor Professor, has been appointed to preside temporarily over the Institution, and a gentleman from Chillicothe to the charge of its temporal concerns. He is to be assisted by four gentlemen, two of the Clergy, and two of the Laity; and all the arrangements necessary to insure its success, have been adopted, much to the satisfaction of the Professors, the students, and the public generally, so far as my information extends.

DR. HEWITT IN LONDON. We have been favored with the perusal of several private letters from this gentleman, by which it appears that he is fully engaged, with his characteristic zeal and success, in the advancement of the temperance cause in England. On his arrival, he found the friends of temperance prepared for a general and thorough effort, and he has been enabled to render them material assistance in the prosecution of their plans. His whole time is occupied in delivering addresses, answering inquiries, and communicating with the committees, who consult him in all their proceedings. At his suggestion, the London Society has changed its title for that of *British and Foreign Temperance Society*, and as its change of name indicates, will take upon itself the duties and responsibilities of a national society. The committee held three meetings for considering this measure. At the first, all but one opposed it. At the second, all but three were in favor of it. At the third meeting, Mr. Hewitt was authorized to state that the chairman, (who is of the Society of Friends,) would give £50 if the measure were adopted, and it was unanimously carried. The national society was warmly advocated by Mr. Crampton, one of the present ministry. Sir James McIntosh declared his approbation of the society, and is ready to plead its cause whenever called upon. One of the Committee has pledged himself to add to the treasury of the new society twice the sum that any other member of the Committee shall give. The Society are very desirous of securing the service of Mr. Hewitt as their General Agent, and have made him a liberal offer, but his views of duty will hardly permit him to accept.

But is the temperance reformation to be patronized only by the aristocracy of England, while the common people remain unenlightened and vicious? This is the vital question. The lords and ladies may vote it a genteel thing, and a popular thing, but if the temperance reformation is to walk only in its silver slippers, it will prove but a whited sepulchre. Some indeed, affect to believe that when a change of sentiment in the upper classes of society is effected, little farther in the way of reformation can be done; and that, after all, we must be content to suffer from a certain amount of intemperance among the common people. But this is a false and dangerous doctrine; it is a retreat from which experience will soon drive the designing and lukewarm. The following extract from one of Dr. Hewitt's letters to Rev. Dr. Wood, speaks better things.

"Last evening I attended a meeting in Galilee Chapel, Shadwell, the house which Mr. Smith the Seamen's preacher occupies. About four hundred men were present, chiefly of the lower orders. I spoke to them about an hour, and then proposed the formation of a society. A mechanic arose and stated objections. A Mr. Roberts replied to him with great effect and extorted thundering applause from the audience. Mr. Roberts told them that the auxiliary society which was formed but last week among the poor weavers in Spitalfields already contained five hundred members!—(what shall be said now, about the utter impracticability of

reforming the lower orders of Europe? The fact is, that it is not done because it has not been attempted. He also said, that he knew that the distillers in London were trembling. He said that a few days ago, he himself turned the Temperance Society into ridicule, but now he deemed it the most wonderful instrument of universal improvement of men of all classes that had, except the gospel, been thought of; &c. He spoke with great energy and freedom. He understands the humor of a London audience of the lower orders, and extorted from them repeated and enthusiastic cheers."—*Journal of Humanity*.

## RE-ENFORCEMENT TO THE BURMAN MISSION.

### Selling apart of Assistant Missionaries.

On the last Lord's day evening, a public meeting was held at Cambridge, in the Rev. Mr. Jacob's Meeting house, for the purpose of special religious exercises in relation to the departure for Burmah of two newly appointed missionaries, Mr. Oliver T. Cutter, with his companion Mrs. Harriet B. Cutter. Mr. Cutter was recently an apprentice in the Office of the Christian Watchman. The following was the order of exercises.

1. Heber's Missionary Hymn, "From Greenland's icy mountains," was sung by a full choir of fine musical voices.

2. Introductory Prayer, by the Rev. Mr. Hague.

3. Singing. 23d. Hymn of Winchell's Supplement to Watts—"Lord, send thy word and let it fly," &c.

4. An Address by the Rev. Mr. Knowles, in which he explained the object of the meeting. It was not to ordain a Missionary specially to preach the gospel, and to administer its ordinances; hence there was no laying on of hands by the presbytery. Our brother Cutter nevertheless was recognized to a very important Missionary service,—a service having intimate relation to the gospel ministry,—the printing of the holy scriptures and of tracts in the Burman language. Mr. Knowles here dilated appropriately and with evident delight on the influence which the press, when devoted to the cause of religion and of God, is calculated to exert in the dissemination of truth in a heathen land, and on the mind of unenlightened idolaters. He alluded to the encouragement which Burmah spread before us, to give the press all the moral power which it was capable of exerting. The Burmans are an enquiring and deliberative people, more intellectual than the generality of unenlightened nations,—not rapid in deciding, but when once fixed, not easily shaken. They seem now disposed to examine, and by the aid of the press, which sends forth portions of the Bible in the form of Tracts, there is a prospect of gaining the happiest access to their minds. Some of them of more than common intelligence and capacity, are believed to have become convinced of the truth of Christianity, and others are industriously searching the evidences presented from the press in the form of Tracts. These gain attention where the living preacher cannot be heard, and spread them-

selves over a wide extent. Mr. Knowles very clearly exhibited the obligations, natural and moral, which rested on every one to aid the cause of Missions, and proved it to be a duty of common benevolence, as well as the high command of Almighty God.

5. Consecrating Prayer, by the Rev. Mr. Jacobs. Our brother and sister Cutter were specially commended to the protection of their heavenly Father, when encountering the dangers of the ocean and a residence among the heathen, and a blessing was implored on their future labors in a land of strangers.

The assembly was supposed to have numbered more than two thousand. And the whole was a scene of moral sublimity, which seemed to give a general impression of the importance of the gospel to the world, and the duty of sending it to the idolatrous heathen. Were such meetings more universal through our country, we might expect a universal blessing. Men need to have held up to their view, thro' a medium from which they cannot easily turn aside, the unalterable results which will follow moral character in the terrors and the glories of a never ending duration.—*Ch. Watchman.*

## ASSOCIATION REPORTS.

### GENERAL CONVENTION OF VERMONT.

For the narrative of the state of religion as given at the late Convention, we select from the Vermont Chronicle, the following revival intelligence.

*Poulet Association.*—Out of sixteen churches fourteen have been favored with revivals. In Rupert there have been 90 conversions, from which an addition of 65 has been made to the church. In Dorset there are from 40 to 50 conversions. In Manchester 100 conversions, of which 70 are in the congregational society. In Bennington 133 were admitted to the church the first Sabbath in Sept., of whom 77 were baptized from 12 to 60 years of age. The same day ended a protracted meeting, (the second held in this place) at which there were 200 anxious inquirers. In Sandgate there is a revival of recent date and 12 conversions. In Peru a protracted meeting was held Aug. 29, and there have been 40 conversions since.

*Rutland Association* contains 15 churches; of these 10 have enjoyed a season of revival. In Brandon there have been 100 conversions. In Pittsford 100. In Rutland East 150. Rutland West 15. In Benson 120. In Orwell 100. In Hubbardton 100. If to these be added the conversions in several other churches where there are revivals, the number will probably be between 700 and 800.

*Addison Association.*—In this Association protracted meetings have been held in nearly all the churches, and have invariably been attended with a blessing. In Middlebury there have been 200 conversions in the congregational society, of which 20 or more were in the College and 19 in the Female Seminary. In Cornwall 100. In Shoreham 30. In Vergennes from 30 to 40. In Charlotte 60. In New Haven 150 in the town. To the church have been added

96. In Weybridge there have been 50 conversions. In Bristol 100. In Ferrisburgh 20. In Bridport 80. Addison 30. Salisbury 75. Monkton 30. Hinesburgh 30. Shelburne from 20 to 30. The protracted meetings, in this association have all been conducted without disorder. They have been appointed by general concert, so that one should not interfere with another, and at such intervals that ministers could attend them. In some places *days meetings* have been held, which means that a minister would hold a meeting for one day in a distant neighborhood of his town, with religious exercises similar to the exercises of one day in a protracted meeting.

*Northwestern Association.*—In Jericho there has been a revival, which received a strong impulse from the labors of a man—a native of Jericho,—who had in Rochester, N. Y. received deep religious impressions. He felt a great desire to visit his native place and exhort his friends, and he was the means of awakening many. The number of conversions in this place was 80. In Williston, from 150 to 200 attended the first meeting for inquiry, and in ten days there were 50 conversions. In Burlington there have been 50 conversions. The college has shared in the revival—number of conversions, 6. In Essex there is a revival commenced. In Westford there has been 150 conversions. In St. Albans a revival has been in progress for more than two months, which has produced happy results, but the number of conversions is not stated. In Enosburgh a revival is still in progress, as the fruits of which 50 have been added to the church. There are revivals also in Berkshire, Montgomery, and Fairfax.

*Orleans Association.*—In Craftsbury is a revival and there have been 60 conversions. In Derby there was a revival last fall and winter; but in May after a four days meeting, a very great revival followed, so that there are now believed to be 150 conversions. Among them are many who were Universalists. In Barton is an interesting revival whose progress is slow and uniform. In Iraaburgh the protracted meeting in June was one of peculiar interest. There were 200 anxious inquirers who presented themselves, and because the house would not contain them all, the meeting was held in the open air. Forty were thought to have been converted at the meeting. Since that time the number has exceeded 100. In Brownington there has been an interesting four days meeting accompanied by a revival—from 50 to 60 conversions. At Hardwick there has been a powerful revival. In the North parish there are only about 20 who have not indulged hope.—In Newport among the Baptists all the adults have been converted. (In the two last instances there should doubtless be some qualification.)

*Caledonia Association.*—In Peacham, an interesting revival is now in progress. To the church have been added 15, and many more indulge hope. In Danville a very pleasing work of grace has commenced, which is said to have healed the distressing divisions in the church, occasioned by the masonic question. In St.

Johnsbury there is a revival still in progress;—in the 1st society there have been 23 added to the church, and 43 to the church in the 2d society. In Waterford and Lunenburg there are revivals in progress.

**Orange Association.**—In this Association there are 11 churches, 8 of which have been revived. In Thetford the revival has been powerful—150 conversions, and 60 of them in the Sabbath school. In the church of Post Mills and West Fairlee, 80 conversions, of which 35 are heads of families. In Bradford 35. In Corinth—a recent revival—20 added to the church since Aug. 1. In Newbury there have been not far from 70 conversions, and 12 family altars have been erected. In Washington there have been 23 conversions in the Sabbath school. In Chelsea the work has been great,—100 conversions and 50 added to the church since the 1st Sabbath in Sept.

**Windsor Association.**—Protracted meetings began in this Association in May. In Norwich the first was holden, and produced the very happy result of healing a division between the two churches of that place. The next holden in Windsor, was accompanied with a blessing. At least 50 are thought to have passed from death unto life. The meeting at Windsor was felt at Wethersfield, and a revival commenced immediately, which is still in progress,—about 80 conversions—and a great proportion of them young people. In Barnard, a pleasant revival has been enjoyed for a year. In Hartford North and Hartford West, revivals are in progress, and in Woodstock.

**New Hampshire.**—From the printed accounts of the narratives given in at the late meeting of the General Association of N. H. at Concord, we select the following notices of revivals in that state.

In *Bath*, a revival immediately followed a protracted meeting which resulted in 50 conversions. In *Northwood*, a revival is in progress—30 conversions. In *Barnstead* there is a large and increasing number of inquirers. In *Camden*, 30 conversions. In *Gilmanton* at a protracted meeting in June 130 appeared as anxious inquirers; number of conversions, more than 100. One man appears to have been born again on his eightieth birth day: for four weeks in succession, there were 20 conversions a week—a great proportion of them young men, and 20 heads of families. In *New Ipswich*, a revival of two months date is still in progress. At the protracted meeting, from 300 to 400 presented themselves as inquirers, or as having indulged recent hope. It is supposed there have been more than 100 conversions. The academy shares largely in the revival. To the church in *Nashua Village*, 58 have been added as fruits of a revival. In *Sanbornton* a revival commenced in the spring—40 conversions. In *Henniker* is a revival, out of 50 conversions, thirteen are heads of families. In *Warren* there are not less than 60 conversions. In *Salisbury* a revival began in May and a protracted meeting with a happy effect was held in August. In this town two females met daily to pray for their impenitent husbands,—one

of them appears to have become pious, and the other is giving to religion an anxious attention. In *Dumbarton*, a meeting was held in April, followed by happy results—40 conversions. In *Chesterfield* a revival is in progress—30 conversions. In *Lyme*, from 70 to 100 conversions are estimated and the revival continues unabated. In one family of eight adults, a short time since but one was religious; lately the other seven have all become pious. In *Hanover East* the revival began in the Sabbath School, with which about half of the 60 hopeful converts are connected. At *Dartmouth College* and its neighborhood, 50 instances of conversion are mentioned, of which 20 were in the College and Medical school. In *Wentworth*, lately a very unpromising place, with no church of any denomination, and about 100 men who called themselves Universalists, a Congregational church has lately been formed, and there is now a powerful revival. The missionary, having been absent a few days, was met on his return by two leading Universalists, inquiring, with tears, the way of salvation. Most of the converts were Universalists, and among them are those who were the most violent opposers of the work. Three female members of the church had husbands professing that creed, very unhopeful characters. The members of the church agreed to pray for their conversion; and before the next communion they were all hopefully pious. In *Dover* the church has been greatly blessed, more than 100 members having been added during the last year. At *Lamprey River*, 40 expressed faith in Christ in ten days after the protracted meeting held there. In *Rochester* 30, and in *Northampton* 40 conversions followed protracted meetings. In *Groton* there is now an interesting revival—40 conversions. In the town no ardent spirit is sold. In *Hebron* also no ardent spirit is sold,—there was a revival there last fall. In *Plymouth* there is an interesting revival. A large proportion are males and many of these the most intelligent, enterprising and influential men in the town. No spirit is sold in this village nor within three miles of it. In *Sandwich* the church acts on the principle of entire abstinence. After a late protracted meeting, there appeared to be from 30 to 40 conversions. In *Moultonborough* there is a revival; 40 conversions. Two thirds of the congregation belong to the Sabbath school. In *Union Association* there are 12 churches.—There is special attention in all but two, and real revivals in 7, viz: Amherst, Bedford, Goffstown, Mount Vernon, Deering, Lyndeborough, and Antrim, which have resulted in 500 conversions.

In the above we have selected only the more prominent instances of revivals. The delegate from New Hampshire stated in the Convention which sat in this town last week, that from 60 to 70 towns had been blessed with revivals, and that in others there were encouraging appearances, and that a low estimate would make the number of conversions in the state at 3,000.

It was stated that in the town of Concord there were the most encouraging prospects of an incipient revival. If a judgment could be formed from the very crowded audiences as-



sembled for religious instruction, and for special address to inquiring minds, and from instances of very unusual anxiety, a revival was indeed in powerful operation.

*Vermont Chronicle.*

### SYNOD OF UTICA.

*Narrative of the State of Religion, within the Bounds of the Synod of Utica.*

The last year has been a season of deep interest in our churches. Changes great and auspicious, have taken place. While we have reason to deplore, with deep humiliation, many evils existing within our bounds; the remaining apathy of many professed followers of Christ; the profaneness, infidelity, and vices of various descriptions, which prevailed to a lamentable extent, in some sections; we have also reason for rejoicing and thanksgiving to the great Head of the Church, for the copious showers of divine grace with which he has visited our Zion. Revivals of religion have been numerous and powerful. The friends of Jesus Christ have often been constrained to exclaim, "What hath God wrought!" Many a moral desert has been converted into a garden, and many in Israel have exchanged the voice of lamentation for shouts of thanksgiving and praise. Truly God has been glorified in the highest, while on earth, peace and good will to men has increased. If the event of one sinner's repentance awakens joy among the angels of God, then to what ecstasy has that joy swelled over the thousands of sinners who have this year given the grateful evidence of a conversion to God. It deserves to be recorded to the praise of divine grace, that within our bounds, and since our last solemn assembly as a Synod, many thousands give evidence that they have passed from death to life. In the cheering report of revivals which come to us from every quarter, we gather the gladdening assurance that the God of Zion is moving forward in the unobstructed majesty of his power to the fulfilment of his most gracious promises. Opposition has indeed been aroused. Yet the Almighty has travelled on in the greatness of his might, just as if no such resistance had been offered. If ever it was made manifest that God had chosen the weak things of this world—the trembling, distrustful, yet earnest efforts of his humble saints—to confound the mighty, this year that manifestation has been made peculiarly conspicuous.

The instrumentality employed in effecting these results, so auspicious to the church of God, has been substantially the same as that which was honored with like results in the days of Paul and Peter. Prayer, importunate, fervent, and effectual, fastening on the immutable promises of the Lord, and proved sincere by correspondent effort, has held in the train of this instrumentality a prominent place.

Protracted meetings have been signally blessed. Thus the light of divine truth, with a glowing and concentrated and long continued intensity, has been brought to bear on the consciences of sinners, with an energy which no transient exhibition of it could produce. Such meetings, though not invariably followed with the

desired results, have generally been attended with happy effects; sometimes with the mighty power of God. Whole congregations have been shaken as if by a rushing mighty wind filling all the place where they were assembled.

We take pleasure in recognizing the very obvious and delightful fact, that the instructions of the Sabbath School and Bible Class have been blessed abundantly. Thus has God set his own seal to these institutions, with a clearness which ought to silence gainsayers. On this subject many most interesting facts have occurred; facts worthy to be engraven on the heart of every lover of Zion; facts which should kindle in every Christian's soul the holy emulation to sustain, and multiply a thousand fold, these useful institutions.

It deserves also to be recorded as an event auspicious to Zion, that the Bethel flag has been erected at Oswego, Sacket's Harbor, and Ogdensburgh, and provision has been made by the generosity of a single individual, to supply all the seamen on our borders with the word of God.

In these revivals God has shown himself no respecter of persons. Individuals of every age, condition and sentiment; the child, and the man of grey hairs; the orthodox sinner, and the open infidel, have been converted to God. Many have trembled before the power of those very truths, which they before discredited. The Universalist has trembled at the view of eternal punishment; the Deist has felt the truth of divine revelation; the Atheist has been forced to acknowledge that there is a God in heaven. A considerable number of drunkards have been reclaimed, and give pleasing evidence of a regenerate mind. No such cases, however, are known to have occurred, except in connexion with the principle and practice of total abstinence.

With this prospect of past mercies, the recollection of remaining desolations and sad deficiencies stand closely and painfully associated. A few thousand souls; there is indeed joy in heaven at their conversion; and with that joy is commingled the songs of rejoicing from thousand and on earth. But this picture has its shadows, as well as its light; its deep darkness as well as its bright sun. There remain yet within our bounds some hundred thousand unreconciled to God, unfitted for the judgment, unclothed with salvation. And oh! how does this reflection turn back the voice of rejoicing, in strains of lamentation and woe! A few drunkards are reclaimed; we rejoice in it: Yet hundreds are drunkards still. A few skeptics are recovered; we thank God for it: but thousands remain in delusion. A few sinners are converted; earth and heaven rejoice in it: Yet multitudes are still in the gall of bitterness, and under the bonds of iniquity. Is this a time, then, for vain and indolent exultation? Surely not. Deep abasement befits us rather. In the providence of God, every thing is calling aloud for Christian effort. There remains yet much land to be possessed, much work to be done, many trials to be endured. And the church must do it. We regard the wonderful works of Gods grace as a demand for more vigorous action. Let us thank God, and take courage. There is a cry-

is forming in the church. If this vantage ground be maintained by persevering and prayerful effort, it will be well. But if Christians grow remiss, or give themselves up to premature and fruitless exultation, it will be such a mistake as shall turn victory to defeat. May that God, who has graven the name of Zion on the palms of his hands, bestow on his people the wisdom and zeal which the times so loudly demand, that so these streams of salvation may flow abroad like the waves of the sea.

The business being finished, Synod adjourned, to meet at Utica, in the 1st presbyterian church, on the 2d Tuesday of September next, at seven o'clock, P. M.

### TEMPERANCE AND REVIVALS.

The following communication is from a correspondent of the *Temperance Advocate*, dated Hagne, N. Y. Aug. 16.

I am anxious to have the cause of Temperance progress, and feel confident that a candid statement of facts will not be altogether uninteresting to your readers, let them reside where they may. For this simple reason, I have undertaken to relate the progress of the Temperance cause in this town.

About one year ago last April, the first Temperance Society was formed in this town, composed of about 50 male members; and I have the satisfaction of saying, there has not been one member turned out. Previous to the formation of the society, there were two stores which sold ardent spirits to a considerable amount; but they abandoned the baneful traffic immediately, and became permanent members of our society. At that time there were also two taverns in the place which kept a large supply of spirits. These inn-keepers were in the practice of going below and bringing up their liquors by the hogshead and pipe; but they soon began to bring them by the 'keg,' and then by the 'jug-full,' and so down to—NONE AT ALL! At the present there is not a sign post standing nor a sign up in the town; and I presume there will not be very soon. The noisy bar-rooms are now as silent as a church; which used to be thronged both Sabbath and week day, with men determined on their own destruction.

The gentleman who kept the principle inn, pulled his sign post down about one year since, and laid it on the fence, in token of his approbation of entire abstinence. He, however, keeps accommodations to refresh the weary traveller; such as good food, common hop beer, tea, or cold water. He neither keeps wine nor cider.

As a proof of our reform, the people have joined together and hired a minister of which they had been entirely destitute before; who has begun his useful labors with flattering prospects of a revival of religion.

In short, the streets of our little village have not had a reeling drunkard in them for several months.

NOTE.—Who will now say—"the people are so much engaged in temperance, I am afraid they neglect to pray for a revival?"—*Editor of Temp. Adv.*

### REVIVALS.

*Corinth.*—Extract of a letter to the editor of the *Vermont Chronicle*, dated Corinth, Sept. 15, 1831.

A protracted meeting commenced Aug. 26th, at 5 o'clock, P. M. with lectures in several districts, and closed on Friday Sept. 2d. at 4 o'clock, P. M. The audience during the whole meeting was large, attentive, and solemn. The order of exercises from day to day were the same as on similar occasions in this vicinity. The preaching was plain, simple and evangelical. It was also faithful and energetic, addressed both to the understanding and the heart. The audience was universally composed, and the only demonstrative of the Spirit's powerful influence on the mind, was, the fixed attention, the starting tear, and the profound stillness of the assembly. On Wednesday afternoon, fifty or sixty rose for prayers. There was no confusion; they rose silently and appeared much affected. On Thursday the meeting was much increased, and the house much crowded. On Friday there were more than one hundred present at the morning prayer meeting, at sunrise; and at the last prayer the broad aisle was filled with convicted sinners, who kneeled down in manifestation of their desire to obtain the salvation of their souls. Thursday and Friday noon half the pews on the lower floor were filled with the awakened. And on Friday afternoon, after sermon, while a hymn was sung, the awakened and hoping came forward and filled the aisles, and the spaceway in front of the pulpit to overflowing. Quite a number of these were from adjoining towns, and there is evidence that some gave their hearts to God while on their knees, in those aisles. A considerable number have indulged trembling hopes since the close of the meeting and the good work progresses. The first Sabbath after the meeting, eighty attended the anxious meeting. There is much land yet to be possessed, and the enemy is not yet driven from his strong holds, nor his armor taken away. We need and solicit the prayers of the churches, that the work may continue and extend until all in this town and savingly benefited by it.

*Oxford County, Me.*—The following cheering intelligence comes from a private letter, dated 19th inst.

God is doing wonders in Waterford and Bethel, since the protracted meetings in those places. Several others are appointed. The spirit with which ministers and christians are engaged in these meetings I like very much. In ten days at two meetings, probably not less than 150 were awakened by the Spirit of God on a clear, affectionate, but mild, persuasive and noiseless exhibitions of Bible truth.

*Christian Mirror.*

From the *Journal of Humanity.*

### FOUR DAYS' MEETING IN ANDOVER.

The exercises of the four days' meeting were commenced on Monday evening, the 12th ult., and followed by other exercises through the next succeeding four days. Three sermons

were preached on each day, and as many prayer meetings held as would occupy the rest of the time, except allowing sufficient interval for persons to go to their homes and return to the place of worship in the morning, before noon, and in the latter part of the afternoon. The meetings were regularly closed some time before 9 o'clock at night. Strict order and decorum reigned throughout, and a particular attention to every thing which pertained to solemn stillness.

I was myself a witness of most of the exercises. Having never before attended a meeting of this kind, it was not unnatural for me to observe, with particular attention, every thing that passed, in order to satisfy myself whether there is any good foundation for objections against meetings of this nature. And I must say, that I saw nothing, which could justly give alarm to the most scrupulous Christian, on the subject of good order and decorum. Never was I present in an assembly, where more solemn awe pervaded it. Not an individual made an unnecessary movement. Many a time, during the four days, the immense congregation which were present, were to all appearance as still and solemn, as if they were standing before the tribunal of heaven, to receive their final sentence.

The preaching was pointed, direct, solemn, alarming. The prayers were animated, and seemed to take hold on the upper world. The appearances of the assembly, under all the exercises, was such as could not be mistaken by those who have experience in such occurrences. It was very evident, at the close of the second day, that there was strong conviction and emotion in many minds; and these appearances continued regularly to increase, to the end of the meeting. On Friday afternoon, I was present in a meeting of anxious inquirers. It is impossible to describe in an adequate manner, its appearance. One can never attain an adequate view of it, except by being actually present. I judged the number to be not far from 400. Among them were children, and men and women whose heads were covered with gray hairs; some too of all characters, from the most openly profane and scoffing, as well as from those who had been nurtured in the bosom of pious families, and were among the "almost Christians." But the greater part, by far, of the whole number, consisted of blooming youth between the age of fourteen and twenty-five.

I believe it to be impossible for any man who has a feeling heart, to be present in such an assembly as this, and not be affected. Christians of course must be moved and melted. Unbelievers, however daring, would be brought to secret misgivings of soul as to the course they are pursuing; or, if they have gone too far ever to return, would be excited to feelings such as the spirits of darkness have, when they cast a glance upon the radiance of the heavenly world. To look on such a scene with indifference, is altogether impossible. Had it been known that the next hour of every individual there would have been his dying hour; one could not well imagine that the solemnity would have been apparently greater.

Since the close of the meeting, the favorable

appearances continue to increase. Indeed, such is the state of things here at present, that seriousness, at least is indefinitely extended. Nearly all seem to feel that they have a soul to be saved or lost, and to look not without emotion, on the occurrences which have been related.

Such are the scenes of which I have been an eye-witness. Why they should be characterized with the name of enthusiasm, I know not. That there have at some times and in some places, been extravagances in meetings of this kind, I am compelled to believe. I do most heartily disapprove of all enthusiasm, and all extravagance. True religion cannot prosper where they exist. But why it should be called enthusiasm, to turn aside, sometimes in our lives, from the cares of the world and the pursuits of pleasure, and attend to the interest of our never-dying souls, I am not able to see. Why it should be called extravagance, to be deeply solicitous for salvation, and distressed for sin, I am not able to see, so long as I read the Bible, or consider the character and destiny of man.

How many of all who are now affected, will persevere, I pretend not even to conjecture. That some should return like the dog to his vomit, would be agreeable to usual experience. That many will persevere, I do hope and trust; for the work does appear, so far as I have any ability to judge, to be the Lord's and it is truly "marvellous in our eyes."

AN OBSERVER.

Chautauque co. N. Y.—The Rev. Abial Parmole, Fortsville, Chautauque co. N. Y. in a recent letter to the Directors of the A. H. M. S. says: "It is now probably the most interesting season which this region has ever witnessed. The spirit of reformation pervades not a small part of Chautauque county. A new state of things exists. Protracted meetings have become abundantly multiplied, and no less abundantly blessed. A four days meeting, has been recently held in Forestville. The result was about 30 hopeful conversions. The prospects of the church in Hanover are brighter by far than they ever before have been. On the 17th of July, a protracted meeting was in progress at Sheridan, which has resulted in the hopeful conversion of eighty souls! Numbers of my own congregation attended, and, as I trust have been savingly benefited. On the last Sabbath fifteen were admitted to our communion, and there is still a prospect of a larger increase."

#### OBITUARY.

DIED—In this city, on the 6th inst. John Nichol, Esq. aged 75. Mr. N. was a worthy and much esteemed citizen. On the 3d inst. Mrs. — Dow. On the same day, an infant son of Mr. Rodney Burton; on the 6th inst. Mr. Benj. Wait aged 52 years; on the 6th inst. Miss Betsey Hazard, aged 23, late of Chatham Conn.—she was badly burnt a few weeks since by her clothes taking fire; on the 19th Aug. last, Mrs. Alice York, widow of the late Mr. Henry Y. of this city.

At Fort Hale, (East Haven) on the 25th ult. very suddenly, Mary, daughter of Capt. John A. Thomas, aged 10.

At Cheshire, on the 16th August last, Mr. Willis Humiston, aged 41.

## POETRY.

From the Vermont Telegraph.

## THE MISSIONARY.

My soul is not at rest. There comes a strange  
And secret whisper to my spirit, like  
A dream of night, that tells me I am on  
Enchanted ground. Why live I here? The vows  
Of God are on me, and I may not stop  
To play with shadows or pluck earthly flowers,  
Till I my work have done, and rendered up  
Account. The voice of my departed Lord,  
"GO TEACH ALL NATIONS," from the eastern world  
Comes on the night air, and awakes my ear.

And I will go. I may not longer doubt  
To give up friends and home, and idol hopes,  
And every tender tie that binds my heart  
To thee, my country! Why should I regard  
Earth's little store of borrow'd sweets? I sure  
Have had enough of bitter in my cup,  
To show that never was it His design,  
Who placed me here, that I should live in ease,  
Or drink at pleasure's fountain. Henceforth, then,  
It matters not, if storm or sunshine be  
My earthly lot—bitter or sweet my cup;  
I only pray, God fit me for the work,  
God make me holy, and my spirit nerve  
For the stern hour of strife. Let me but know  
There is an arm unseen that holds me up,  
An eye that kindly watches all my path,  
Till I my weary pilgrimage have done,—  
Let me but know I have a friend that waits  
To welcome me to glory, and I joy  
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last  
In unattended agony beneath  
The cocoa's shade, or lift my dying eyes  
From Africa's burning sand, it will be sweet  
That I have toil'd for other worlds than this;  
I know I shall feel happier than to die  
On softer bed. And if I should reach heaven,  
If one that hath so deeply, darkly sinn'd,  
If one whom ruin and revolt have held  
With such a fearful grasp, if one for whom  
Satan hath struggled as he hath for me,  
Should ever reach that blessed shore, O how  
This heart will flame with gratitude and love!  
And through the ages of eternal years,  
Thus saved, my spirit never shall repent  
That toil and suffering once were mine below.

## NOTICE.

The Annual meeting of the Auxiliary Home Missionary Society of the Eastern district of New-Haven County will be holden at Cheshire, on Tuesday, the 1st day of November next, at 11 o'clock, A. M.

Public exercises in the meeting house will commence at 2 o'clock P. M.

Ministers in the District, with delegates from the

town Associations, and the friends of Home Missions generally, are requested to attend.

JUDSON A. ROOT, Secretary.

## THE PROTESTANT.

It will be seen by the statement below, that this trumpet will cease to sound the alarm unless the friends of religion will render more efficient aid. We have thought that the Protestant might be made more useful if was less intolerant and severe. Although it is not, and cannot, be more severe than are the denunciations of Heaven against the Beast, the Enemy of Righteousness, yet when we attempt to call down fire from heaven, we know not what manner of spirit we are of.

We have often quoted from the Protestant, and should regret extremely to hear its voice no more. For then there would be none to sound the alarm.—Would it not be well for the friends of the Redeemer to lay aside their party bickerings with one another about new measures, new schools and old schools, and unite heart and hand in supporting the Protestant in opposing the alarming progress of "THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH, who is drunken with the blood of the saints and with the martyrs of Jesus."

## TO PROTESTANTS.

It is requisite to inform all the friends of the Reformation, that notwithstanding our subscription list, for some time has been gradually augmenting—yet if the lovers of gospel Truth desire to witness the success of the "War against the Roman Beast," two things are indispensable.

A very considerable addition to the number of subscribers, prior to the close of the year; and more promptitude in the payment of the subscription.

Are there not practical Believers enough, in divine Revelation, upon the subject of Popery, to be found among nearly a million and a half of Christian Professors in actual communion with the various evangelical denominations; who will help us to develop that energy, which the cause and the crisis imperiously demand?

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